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OF WESTERN CANADA.

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I

It is not enough for teachers to have culture ; they, of all people, must be endowed with the missionary spirit. The teacher who does not feel himself, or herself, an apostle with an important human mission, but looks upon the teaching profession as a mere means of making a living, had better seek some other occupation ; and the same thing may be said of the members of all the liberal professions. The physician and the lawyer who labor merely to enrich themselves, and not that health and justice may prevail, have no right to claim a place in these. If the teachers of the nation, with a due sense of their power and importance, would, without hope or desire for material reward, form themselves into an association for the higher education of the bread-winners, as the teachers of France are doing, and each devote a couple of evenings a week to the work, they would soon elevate the culture of the whole people, and remove the worst dangers that threaten society. Poverty, vice, and degradation would, in large measure, disappear, giving place to well-being, virtue and nobility. There is no more patriotic work than this ; for it is not amid the thunders of the battle-field, where men slay their fellow-men, that the noblest civic laurels are won, but in the quiet school-room, where devoted patriots, men and women, combine to slay misery, meanness, and corruption. When will our teachers be ready for this?

—Davidson.

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Open Letter

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The JOURNAL is not responsible for opinions of contributors.
Replies to contributions will be welcome.

A BIT OF SCHOOL HISTORY.

When I came to this neighborhood the secretary told me plainly that I might expect trouble, for there had been trouble, not only in the school but among the people. My predecessor had been sent away amid quite a storm of expressed opinion.

I found that the trustees were quite right in saying that the school was totally out of discipline. The pupils would fight, not only out of school but in school. During noon and recess there was hardly five minutes in which some of the little ones were not crying. There were divisions in the school. Some families would not allow others to even look at them, although the cat is allowed to look at the queen. Notwithstanding my severity the older pupils would sneer at me behind my back, and sing about me.

Well, I not only had a lot to do, but also a great deal to learn, and teacher and pupil must set to work and learn together. And I will not say that the desire for discipline was all on the side of the teacher; for my faith is too strong in the virtue of the human heart. Children love good discipline and thrive and are happy under it. It would, I think, be utterly impossible to give a detailed account of all the circumstances that have contributed to the transformation of my school into what it is to-day. The influences are too subtle and deeply spiritual. It was not one thing, but many things, things I know but can't express, things that only God knows. I will give you an example to show you how an apparently small thing may turn a great issue. The family feuds had still been going on as badly as ever, notwithstanding the fact that I severely punished any guilty of abusing another. Sternness can put down evil, but cannot of itself destroy the roots of evil; it cannot change the heart. One Friday afternoon it struck me that I would try the plan of allowing them to have a programme all to themselves. So I nominated a president and left her orders to take down the names of those who misbehaved during my absence. I found that they had been all very good, and had had a splendid time among themselves; and to my surprise they all said good-bye to each other, and shouted it as far as they could see. That was the beginning of a great change which has now come over the school. This is merely an example of the many little artifices which, I believe, none other than the spirit of God impresses upon the faithful heart.

The same influences have been working away, silently and imperceptibly, until now children who would not look at each other will walk about arm in arm, and braid each other's hair. A man of the neighborhood told me that his heart throbbed with joy when his little girl came home with her hair nicely braided—and braided by the girl who sometime ago had heartily despised his children.

The children breathe a new and wholesome atmosphere and thrive without any knowledge of it. They see others coming clean and tidy and they do the same. Pupils who are not taught to be polite at home hear others thanking me for any little favors and they imitate them; nor do I have to teach them these things. The programmes have a good influence in this direction.

The same change is also coming over the neighborhood. The secretary told me that there was never such a feeling among the people before. I do not pretend to say who or what is the cause of this, but I can say that as for myself, I have lived faithfully and given the Spirit of God an opportunity to do His work.

G. A.

DEALING WITH LATE PUPILS.

By J. H. ARNETT, MINNEDOSA.

When I took charge of the Minnedosa school last August I found that one of the problems to be solved was "How to get the children to come to school regularly and punctually." I felt that the effectiveness of the school influence in developing the children depended on the solution of this problem.

The subject came up for discussion at one of our teachers' meetings and the feeling of those most closely in touch with the work was that the lack of interest on the part of the parents was largely responsible for the irregularity and tardiness of the children. While recognizing the necessity of direct influence on the children we resolved to bring the matter before the parents as prominently as possible.

We recognized that the most effective way of doing this was to visit the homes and discuss the subject with the parents. But this was not immediately practicable as there were so many homes represented in the school. So we decided to require all children late or absent to bring a written excuse from their parents.

The notes soon bore fruit. To parents whose children were in the habit of coming to school irregularly or late, the constant writing of notes was an intolerable nuisance, and they complained about it. This gave us an opportunity of paying them a visit and talking the situation over with them. In this way we were able to give our time to those who most needed it, and thus remedy the evil; at the same time getting into touch with the parents and giving them an idea of our aims and methods in the school.

These little visits I have found most suggestive. It is very interesting, after being in school all day with two or three hundred children, to go to the home of one of them and study the child from the standpoint of the parent; to get from the lips of the fond mother little incidents in the life which enable the teacher, who must also be a student of human nature, to better understand the peculiar temperament. After such a personal home study how different is the child when again you meet it as one of the many. It is now a real child in whom you have somehow become interested; and what a marked difference there is in the attitude of the child toward you.

It is about one of these little visits that I wish to tell.

One Monday morning a lady brought her two little girls to school, and I assigned them to their rooms, one in grade two, the other in grade three. On making

enquiries about the family I found that they had sold their farm and moved into town, so that they might give their children a better education.

We found the girls very quiet and shy, and it was hard to get them to feel at home; they would not express themselves at all freely. But it was evident that they were weak in their number work, and it was hard for them to do the work of their classes. Besides this, the younger one came very irregularly for the first week. On the following Monday her teacher got a note saying that the child was very nervous and having been left almost to herself since starting to school she did not want to go to school any more. There was something a little sharp in the note, but the teacher wrote a very wise note in reply. She explained that she had left the little girl very much to herself for the first few days so that she would not feel self-conscious and so that she would join in with the work naturally. She also said that she would give the child all the individual attention possible.

Things went quietly for a week or two, but then came another sharp note complaining of the absurdity of this writing of notes every time a child was late or absent: there was in it as well a few words of thanks for the attention given to her little girl. When I saw this I made a note of it on my visiting list, but my time during the next two weeks was taken up with other visits and I did not call. When the monthly reports were brought back after having been signed there was a note on this little girl's report again complaining of the notes, but more strongly. So I went over that evening after tea.

I went to the back door, for the house was a new one and there was no knob on the front door yet. I was glad, for I always feel more at home when I go in the back.

Soon I was in the sitting room beside the fire chatting away with Mrs. B——. The children were having some fun among themselves in their own quiet way, sometimes stopping to listen to our conversation. There was such a cosy tone in the home that I was at my ease immediately.

As we talked of Minnedosa and their old home in the country we found we had some friends in common and this brought us far more closely in touch. Their teacher out in the country came from Headingly, where I used to teach, and I was quite interested on learning that she was about to be married to the gentleman who was on the B——'s farm. And then we found that Mrs. B—— was related to old friends of ours in Brandon, and that I knew quite a number of the people in North Brandon, where B——'s used to live.

Generally the conversation drifted round to the little girls and the school. I found Mrs. B—— very disappointed in the school here. They had moved into town so as to give the children a better education, and now the children did not like going to school here; they did not like the children here as well as those in the country. Then, too, the style of teaching here was not the same as in the country, and the children were not getting along well and did not like the work; and they did not get as much individual attention from the teacher. I could see that Mrs. B—— was deeply disappointed.

I could appreciate her standpoint, for I had just come from Headingly and had been greatly impressed by marked difference between a two roomed school in the country and a six roomed school in a town. I told her how different I had found it in every way, and especially in connection with notes: that in Headingly I had

found no necessity for them as I could keep in touch with the homes personally. She seemed quite interested as I explained the situation. We discussed it freely and when I came to speak of the notes as an illustration of the difference between town and country I could see that we were working to the climax.

"There is something I would like to ask you, Mr. Arnett," she said, "I do not mean to be in the least impertinent, and I would not say it if I thought you would think so, but what business of yours is it whether the children come to school or not?"

That gave me her standpoint. I was hired to teach the children who were sent to school. I admitted that as long as children did not come to school it was no direct business of mine, but that when they did come it concerned me deeply whether they came regularly or not. I showed her that, as principal of the school, it was my duty to look after the educational interests of the town in general and the school in particular: that when a child came to school irregularly, or late, it was not fair to the child, to the teacher or to the class; for it seriously interfered with the progress of the child, made it impossible for the teacher to do good work and keep back the class as a whole. I dwelt on the latter fact, that it was not fair to the class to be kept back by those who came irregularly, and pointed out how her children were kept back by others. The notes, of course, were for the purpose of obtaining such conditions in the school as would give her children the best education possible. When she saw it in that light it was all right. I told her, too, how much it helped the teacher when a bright encouraging note was sent, and how much happiness the few sentences of appreciative thanks in her notes had brought to the teacher to whom they were sent: that as a result the teacher was able to take a keener interest in the little girl.

As I rose to go and grasped her hand in mine she said that she would not mind writing notes in the future, for she would do anything to give her little girls the best education she could. When I went away I felt I had found another true friend.

It is from such work as this that I can get a broad, deep sympathetic standpoint in my work.

Publisher's Note.

We have to announce to our subscribers that henceforth this Journal will not be sent to those whose subscriptions are over three months in arrears.

Primary Department.

EDITED BY ANNIE S. GRAHAM, CARBERRY, MAN.

INDIAN CRADLE SONG.

"Swing thee low in thy cradle soft,
 Deep in the dusky wood;
 Swing thee low and swing aloft,
 Swing as a papoose should.
 For safe is your little birchen nest,
 Sleep will come and peace and rest,
 If the little papoose is good.

The coyote howls on the prairie cold
 And the owlet hoots in the tree;
 And the big moon shines on the little child
 As it slumbers peacefully.
 So swing thee high in thy little nest,
 And swing thee low and take thy rest
 That the night wind brings to thee.

The father lies on the fragrant ground,
 Dreaming of hunt and fight;
 And the pine trees rustle with mournful sound
 Through all the solemn night.
 But the little papoose in his birchen nest
 Is swinging slow as he takes his rest
 Till the sun brings the morning light."

—*New York Press.*

THE BOTTOM STEP.

Tommy Midget and Bessy Little are the two tiny people who constitute my Grade I. class in number work. They know very little of that wonderful subject, but they know a little. Tommy has a dog at home, and his brother has two. Tommy tells me his dog has two eyes and four feet. It had one foot hurt last summer, and had to go on three feet for a while. Bessy has a doll and her sister has another. They have a little bed and sometimes they put both dolls in bed at the same time. They have three little quilts for the bed, and they have two dresses each for their dolls. Bessy says that makes four. Bessy can count to ten and Tommy to twelve, that is, they can recite—one, two, three, four, five, and so on, to twelve—but if I put before Bessy ten or twelve pieces of chalk and ask how many there are, her first finger and her counting do not keep pace and her answer is wrong. The same way with Tommy. Experience, that good old teacher, has taught them the beginnings of Number's wonders, and if left alone would teach them more. My work, then, is to hasten Nature's process, to so place the events of their experience that their attention shall be drawn to Number.

The best principle for us to work on here is—Be Natural. Be the child's Natural. Let us take his dog Rover, the red cow and the white one, the three-horse team his father drives on the binder, the four wheels of the wagon, the five

little pigs in the pen, and the six pieces mother cuts a pie into. And let us take the rosy-cheeked doll, its two dresses and its three white aprons, the four posts of the little bed, Bessy's own five nimble fingers and the six chickens in her little flock. In these simple experiences you and I see truths which the child does not. We see the same truths embodied in other experiences of ours which are not experiences of the child, (for example, among measures of length and weight), but we do not try to induce an understanding of these abstract truths by means of these unknown quantities. Such a method would mean an interference with the undivided application of the child's mind to the important matter.

One thing at a time, and these little every day events of the child's life shall be the soil out of which shall grow the great tree of Number knowledge. It will be a healthy tree, according as it derives its strength from the child's close environment, and it will be a broad tree when, at a later stage, it sends out comprehensive branches into an all-surrounding atmosphere of thought.

Let me give a few questions such as may be derived thus directly from Tommy and Bessy's lives.

1. How many horses does your father hitch in the buggy? Ans. One.
2. And how many in the wagon? Ans. Two.
3. How many more does he hitch in the wagon than in the buggy? Ans. One more. $2-1$ equals 1.
4. Two horses are enough for how many buggies? 2 equals 1 plus 1 .
5. If you lead the horses to water, one at a time, how many times must you go to the well? 2 equals 2 times 1 .
6. How many more horses does your father have on the binder than on the wagon? 3 equals 2 plus 1 .
7. If we had the three horses here how many would there be for me and you and Bessy? 3 equals 1 plus 1 plus 1 , or $1-3$ of 3 equals 1 .
8. If the three horses are in the stable, how many times could you go in and bring out a horse? 3 equals 3 times 1 .
9. If father should buy another horse would he then have *three*? What do we call three and one?
10. Make a mark on the board, Bessy, for every quilt on your doll's bed.
11. If we had your chickens here how many would there be for you and Tommy? $\frac{1}{2}$ of 6 equals 3 .

—Contributed by W. C. Sandercock.

A PLEASED CUSTOMER.

'Twas a wonderful shop that I went to to-day;
 I don't like to think it was nothing but play,
 For I was so rich I could buy what I chose—
 Whatever in Asia or Africa grows.
 There were rings, there were toys, there were sugar and tea,
 There were rich silks and laces all offered to me.
 And the price? At the most 'twas a penny or two;
 Failing these—why a bit of white paper would do!

The merchant was young, not seven years old,
 But for manners and graces one could not have told
 That the storekeeper was not a time-honored dame
 Whose ancestors proud in the "Mayflower" came.

'Twas "What will you have sir?" And when I said, "Well,
I'd like to know first what you have here to sell,"
She replied: "We have candy (here, papa, this rice),
And beautiful dolls, at a very high price!"

So I spend two *real* pennies, and make a great fuss
About the *best coffee*. I gravely discuss
The prices and goods, and say they're *so* dear!
And tell her that sugar was cheaper last year.
Then my daughter calls, "Cash!" so sharply I jump,
And hands me a package done up in a lump.
But the little saleswoman has so won my heart
That I kiss her in spite of myself, and depart.

—*St. Nicholas.*

A LITTLE LAD'S ANSWER.

Our little lad came in one day
With dusty shoes and tired feet,
His playtime had been hard and long;
Out in the summer's noontide heat.
"I'm glad I'm home!" he cried, and hung
His torn straw hat up in the hall,
While in the corner by the door
He put away his bat and ball.

"I wonder why," his auntie said,
"This little lad comes always here,
When there are many other homes
As nice as this and quite as near?"
He stood a moment deep in thought,
Then, with a love-light in his eye,
He pointed where his mother sat,
And said: "*She* lives here; that is why."

—*Selected.*

SONG: "GRANDPAPA AND I."

Five sharps. For key note, sing 7 in key of C and call it 8.

2 4 5 (3 5 5 5) (4 6 6 6) (5 5 4 .2) (3 — — 5)
Last night when I was snug in bed, Such fun there was for me; I
(3 5 5 5) (4 6 6 6) (5 5 7 .7) (8 — — 8)
dreamt that I was Grandpapa, and Grandpapa was me. And
(8 .8 7 .6) (5 — — 5) (6 .6 5 .3) (2 — — 5)
Grandpapa was me, and Grandpapa was me, I
(3 5 5 5) (4 6 6 6) (5 .5 7 .7) (8 — —)
dreamt that I was Grandpapa, And Grandpapa was me.

I thought I wore a powdered wig, and pants and gaiters buff,
And took without a single sneeze, a double pinch of snuff.

And I went walking down the street, and he ran by my side,
And 'cause I walked too fast for him, the little fellow cried.

And after tea I washed his face, and when his prayers were said,
I blew the candle out and left dear Grandpapa in bed.

—Selected.

SONG : "BYE-LO-LAND."

Key G.

(3 3 3 3 2 3) (4 — 2 2 — —) (7 7 7 7 1 2) (3 — 1 1 — —)
Baby is going to Bye-lo-land, Going to see the sights so grand,
6-8 (3 3 3 3 2 3) (4 — 2 2 — —) (7 7 7 7 1 2) (3 — 1 1 — —)
Out of the sky the wee stars peep, Watching to see her fast asleep.

(CHORUS)

(3 — 5 2 — 5) (3 — 2 1 — —) (2 3 4 3 — 2) (1 — 2 3 — —)
Swing so, Bye-lo, Over the hills to Bye-lo-land,
(3 — 5 2 — 5) (3 — 2 1 — —) (2 3 4 3 — 2) (1 — 2 1 — —)
Swing so, Bye-lo, Over the hills to Bye-lo-land,

Oh the bright dreams in Bye-lo-land, All by the loving angels planned
Soft little lashes downward close, Just like the petals of a rose.

Sweet is the way to Bye-lo-land, Guided by Mother's gentle hand,
Little lambs now are in the fold, Little birds nestle from the cold.

(CHORUS, after last verse)

Swing so, Bye-lo, Baby is safe in Bye-lo-land (Repeat.)

—Selected

CHILD STUDY.

"Economy is spending money to get the highest good so long as you have it." The above sentence was the basis of some bright thoughts given by Mrs. J. L. Hughes, at the meeting of the Northern Branch of the W. C. T. U., in the parlor of Westminster Presbyterian Church, January 13. Mrs. Hughes went on to say that the saving of money was not always economy. It often meant the sacrifice of much that was of infinitely more value than money. The cry of the men of our city was, "Save money! Save in the schools! Save especially among the little ones!" "Education," said the speaker, "should mean the preparing of men and women for citizenship," and so long as there remained a mass of people not prepared for the society of to-day, just so long those people would remain a menace.

The speaker broadly defined intemperance as "a perversion of a power given for high uses for a pleasure on low planes." A large part of the child's education consisted in learning to overcome. Overcome was the watchword of Revelation. Overcome was the condition of its promises. It was overcoming temptation that strengthened the child.

More attention should be given to the development of the "spirituelle" in the child mind. The child should learn the ecstasy of living, learn to respond to the joys of the world. More of the subtle sense of life should be let into the child's spirit. It was this that enriched life. We were all materialists, all experiencing

a soul-hunger at times. This demand of the child-heart should be gratified. Children should be out in the sunshine. School hours were too long. The sun was lowering when the children were released.

The speaker dwelt also on the importance of developing the creative faculties of the child's mind. Great care should be taken not to pluck out the little one's imagination in early years. For it is upon this wonderful faculty that our capacity to sympathize with others is based. Until you can feel the pain in baby's finger yourself you cannot truly sympathize. Play is an important factor in this development. But let the play be guided, without, however, losing its spontaneity.

The speaker also discussed the question of punishments. Punishment, she said, tended to make a slavish character. The children learned to submit to superior force. In the ideal state of the world, punishment would be unnecessary. On the other hand, reasoning with children continually tended to develop a race of critics who demanded a reason for everything. A mother should develop the child's faith in her, and her faith in the child. Threats of "the bogey man" and his brother goblins should never be used. The child should be trusted. No meaner element existed in human nature than suspicion.—*Christian Guardian*.

THE CHILDREN.

They are such tiny feet !
 They have gone so short a way to meet
 The years which are required to break
 Their steps to evenness, and make
 Them go
 More sure and slow.

They are such fond, clear eyes,
 That widen to surprise
 At every turn ! They are so often held
 To sun or showers; showers soon dispelled
 By looking in our face.
 Love asks for such, much grace.

They are such frail, fair gifts !
 Uncertain as the rifts
 Of light that lay along the sky;
 They may not be here by and by.
 Give them not love, but more, above
 And harder, patience with the love.

—*The Washington Critic*.

Wanted—The music for "Little Boy Blue." If you haven't it, do you know where it can be obtained ?
 A. S. G.

Edith—"Have you written all the invitations to my party, mamma?"

Mamma—"Yes, Edith."

Edith—"But the best part will be when the acceptations and deceptions begin to come in, won't it, mamma?"

In the Schoolroom.

SELF EXAMINATION.

The following questions, prepared by a group of teachers, are worthy of being studied by every one in charge of a school. We are all in danger of travelling in too narrow a circle. This may help us.

A.—Considering the methods and influence of the teacher.

1. Has my teaching led to mental activity on the part of pupils ?
2. Have I aroused or quickened a love for knowledge-getting ?
3. Have I been sympathetic ?
4. Have I studied the children, and come into touch with them so as to inspire to a high ideal of and reverence for life ?
5. Have I enquired what my pupils most needed, and in light of this set myself to work to supply that need ?
6. Have I set before my pupils clear ideals of truth, beauty and duty ; and have I directed them in the effort to reach these ideals ?

B.—Knowledge.

1. Have I taught to the best of my ability and according to the best methods with which I am acquainted, the subjects my children ought to know ?

C.—Power.

1. By the manner in which I have imparted knowledge, have I given the pupils power to think and reason for themselves ?
2. Have I taught the pupils to restrain their passions and strong inclinations and keep their tempers in check ?
3. Are they physically stronger, more cheerful and active, not dull and lifeless ?
4. Have they the power to observe and supplement their school studies by a close observation of the facts of nature ?
5. Have they the power of concentration of thought ; also the power of application ?
6. Have they better power of expression ?
7. By showing respect for themselves and others, do they show a greater moral power, and by living closer to God, do they show greater spiritual power ?

D.—Conduct.

1. Have I taught them to be upright, honest and honorable ; to hate the wrong and love the right ?
2. Are they truthful and obedient ?
3. Are they enthusiastic about their work ?
4. Have I, by precept and example, tried to teach the pupils to be courteous, kind, unselfish, thoughtful for others, and to cultivate the other qualities that go to make up a sweet disposition ?

E.—Habits.

1. Have I, as teacher, shown a good example of order, neatness and punctuality ?

2. Have I taught my pupils to be neat and orderly in dress and in their method of work ?
3. Have I, in all work, insisted on neatness and accuracy ?

F.—Tastes.

1. Have I, by introducing the best pictures and songs into the school, improved the taste in art and music ?
2. Have I, by reading selections from good literature, taught my pupils to love the best books and so to have a distaste for all trashy literature ?
3. Have I, by reading biographies of good men, taught the children to admire and try to imitate the qualities that go to make up a truly great man ?
4. Have I, by the way in which I conducted the religious exercises, cultivated a more reverent spirit ?

NATURE STUDY.

The following short rules have been derived as the results of personal experience and will prove of value to teachers:

1. Commence every lesson by showing either a specimen or experiment or asking questions about some observed phenomenon.
2. Direct pupils in observing nature whenever they are out-of-doors.
3. Have pupils keep note-books of every feature of the progress of the seasons.
4. Direct pupils to collect such specimens as are needed, telling them just where, how, and what to get.
5. Watch the markets and make use of the material they bring within reach.
6. Have pupils describe and name an object and describe its parts before telling them its functions, habits, etc.
7. Never tell pupils anything that reasonable effort can lead them to see for themselves.
8. Commend all voluntary observations and individual studies on the part of pupils.
9. Do not make the lessons too elementary to cause the pupils to think, and do not let them degenerate into mere object lessons.
10. If yours is a part of a full course or system of lessons in the schools, follow the prescribed course with care, but if not, then use any material obtainable, remembering that the aim is culture,—not instruction.—*Popular Educator*.

WHAT TO READ.

The following list of books, suitable for the teacher to read to her class, was compiled by one teacher. Can you suggest a better list?

1. "Little Lame Prince," *Miss Mulock*.
2. "Murnburger Stone," *Rame (Ouida)*.
3. "The Child of Urbino," *Rame (Ouida)*.
4. "The Dog of Flanders," *Rame (Ouida)*.

These two stories are published in one book, called "Bimbi and Others."

5. "The Man Without a Country," *E. E. Hale*.
6. "Story of Georgia," *J. C. Harris*.
7. "Wild Animals I Have Known," *E. S. Thompson*.

8. "The Holy Cross," *Eugene Field*.
9. "Petite Poulain," *Eugene Field*.
10. "The Touch in the Heart," *Eugene Field*.

Three stories in one book, with several others also available. The book is called "The Holy Cross."

11. "Hero Tales from History," *Rooseveltdt and Lodge*.
12. "Stories from King Arthur," *Mrs. Vere Farrington*.

A LESSON IN COURTESY.

"A point upon which I am strenuous," remarked a man who is the father of two little lads both under ten, "is that my boys shall invariably, when in conversation, repeat the name of the person whom they may be addressing. 'Yes, Mrs. Jones,' 'No, Mr. Smith,' 'Good morning, Miss Helen'—this formula goes on indefinitely with them. I train them to do this, not so much because of the courtesy and good form of the practice as because of my keen sense of the commercial value of the habit to them in later life. A handicap of my business life has been my inability to recall names, and it is one that I think might have been prevented if I had been carefully trained in my childhood. A quick and subtle compliment is conveyed in addressing a person promptly by name.—*New York Post*.

We commend every word of this to the attention of teachers and parents, especially "because of the courtesy and good form of the practice." One hears "Yes," "No," "What?" "What d' ye say?" etc., spoken in abrupt tones from children to their elders until the nerves fairly tingle. What an atmosphere of genuine warmth and courtesy would help to surround us if this rule would prevail!

THE TEACHER AND RELIGION.

Religion brings into accord our intellectual, moral, and emotional natures; it appeals to the imagination as nothing else can. It is the inexhaustible fountain of hope, courage, and patience; it is the chief consoler in the midst of the troubles and sorrows of life; it is the eternal light which shines on the grave and lifts our thoughts to enduring worlds; it gives an immovable basis to the ideas of right and duty; it justifies faith in the superiority of mind to matter, and of pure and generous conduct to gross indulgence; it is the bond which holds men together in the family and the state; it is the source of the ardor and enthusiasm which suffuses morality with fervor and gives it contagiousness; it is the consecration of our holiest yearnings and highest aspirations; it is the force which enables us to transcend the sway of the fatal laws of a mechanical universe, and to rise to the pure sphere where God, the Infinite spirit, lives and loves and is free. How shall the teacher be a builder of character, a former of men, if he be not illumined, strengthened, and consecrated by divine faith? How shall he communicate the thrill of awe if he feel it not himself? How shall he teach reverence, which alone saves from shallowness and vulgarity, if his own spirit is profane? Culture, like religion, is propagated from soul to soul, not developed.—*Bishop Spalding*.

Editorial.

SOME MISCONCEPTIONS.

The following is written as a suggestion to some of our teachers for an article in another issue. Who can add something ?

A.—ON THE PART OF A FEW OF THE PEOPLE.

1. *That education should fit for the battle of life.* This is a very misleading form of expression. It assumes that in order for a man to do a man's work he must take part in a continued warfare with his fellows. As a matter of fact education should fit one to live peaceably with his fellows, to assist them as far as possible, to co-operate with them. If education fitted for the *battle* of life, then the most unfortunate thing for the country would be a staff of good teachers, for under such conditions the battle would be most severe. Let us think of education as fitting for the *service* of life.

2. *That the Collegiate Departments mainly prepare for the professions.* Leaving out the work of teaching, which is not a profession in the ordinary sense, it is only an insignificant percentage of those attending High School who eventually find their way into professional life. The great majority of the boys go into business. Every one knows where the girls complete their course. What is true of High Schools is almost as true of the Colleges. They do not exist for the purpose of fitting for professional life.

B.—ON THE PART OF SOME SCHOOL TRUSTEES.

1. *That the average age of teachers is about sixteen years.* As a matter of fact the average age of those *entering* the work of teaching is a little over nineteen. The average age of those taking second class training is about twenty-one. The average age of the body of teachers is probably over twenty-four.

2. *That teachers are overpaid.* No doubt there are some who on beginning their work are paid too much. Indeed there may be some who are worth \$40 a month less than nothing. Their influence is negative. But on the other hand, how can any one say that for a young man of ability, honesty and faithfulness a salary of \$480 is high ? As a matter of fact the salaries paid to experienced men in this province sets a premium on celibacy, and that is the most one can say about it.

C.—ON THE PART OF SOME NEWSPAPERS.

1. *That the schools are responsible for a decline in national honesty.* If there is such decline it must be traced to many causes, *e.g.*, the handing over of our national resources to a few capitalists, so that the majority of our people feel they are living in a country they do not own; the political dishonesty of newspapers, their perversion of truth, their uncalled for bitterness and spleen; the extreme party spirit in politics and religion which is opposed to all kindly feeling and honest judgments.

2. *That the schools are where they were fifty years ago.* They are not teaching the same subjects, they are not following the same methods, they are not aiming at the same results. They are thinking (1) of making good men and women, (2)

of fitting for life-service. Sometimes we get people who clamor for the good old times, and in some things they are wise; but the school is doing its utmost to adapt its teaching to the spirit of the age. It is more true to its mission than the average newspaper; more careful to do its duty than the average parent.

D.—ON THE PART OF SOME EDUCATORS.

1. *That the important subjects of study are those which the teachers pursued in youth.* This seems to be particularly true of college men. For purposes of culture, the humanities may have been, once upon a time, the leading subjects of study. It is not so to-day. One may be an educated and cultivated man even if he knows no language except his own. Dr. Stanley Hall has remarked that a man may be highly-educated even if he is unable to read.

2. *That Scholarship means culture.* The inaccuracy of this view is self-apparent.

3. *That every subject should from the very beginning be studied scientifically.* This appears to be one of the most common of pedagogic errors. In the study of every subject an empiric stage precedes the scientific stage. This empiric study is so necessary that without it no genuine scientific study can be done. Thus we have nature study as preparatory to elementary science; language work as preparatory to grammar; grouping of objects, counting, etc., preparatory to study of number; home-geography preparatory to scientific study of geography; practice in right thinking and right acting leading to the study of civics, etc.

THE MOST PRACTICAL EDUCATION.

There is from time to time, in our local newspapers, a cry for more practical instruction in the schools. For instance, there is a protest against the absurdities of arithmetic as set forth in the meaningless problems in decimal fractions, stocks, exchange and the like; or against the endless classifications and hyper-logical definitions of grammar. It will be admitted quite readily that there is, or has been, some justification for complaint; and the school has been modifying its course of study and its methods because it has realized that there was room for improvement. But we wish to urge, at this time, that society is not to be improved very greatly because of any changes in this direction. A little more business arithmetic, a little more spelling, a little more letter-writing, and the introduction of more manual work, and creative effort of every kind—these are all very well; but the supreme need to-day is something vastly different from this, viz.: more honesty, truthfulness, uprightness.

Nothing could illustrate this point more clearly than the following extracts from three daily newspapers of Winnipeg. A political meeting was held at Manitou. Here are the headings setting forth the general character of the proceedings.

A.

Manitou meeting largely attended.—Both parties strongly represented, with few Richardson supporters present.—Mr. Sifton's clear presentation of the issues of the campaign.—Richardson rages at the *Free Press* and gets called down.—Mr. Toombs well received.—Mr. Sifton gives third party candidates a bad quarter of an hour.

B.

Candidates at Manitou.—Majority of the meeting in favor of Mr. Toombs.

C.

Desperation of the machine.—Anything to beat Richardson is the Cry.—Manitou is overwhelming in favor of the independent candidate.—Organization meeting in the Town Hall.—It is openly stated that Sifton is paying the expenses of both candidates.—Meeting closed last night with ringing cheers for Richardson.

Now, there is no doubt but that the writers of the articles, and the editors who prepared them for the press, are men of intelligence and fair scholarship, but it is as plain as day that most of them have yet to learn how to be honest, fair and truthful. Just where the untruth comes in we are not in a position to say; the probability is that the most modest statement is the most accurate. It is useless to urge more practical teaching and formal lessons in civics as the means whereby our pupils are to be prepared for citizenship. What is needed—and our critic newspapers need it perhaps as much as any—is good, old-fashioned honesty and square-dealing. To the end of time it will remain that moral training is more than intellectual attainment.

It will be to our advantage if critics of the schools will emphasize the need of inculcating righteousness, and if our teachers will cease squabbling over methods and give attention to the greater problem. And it is a problem which not only the school but the family, the church, the press and the state must assist in solving.

AFRAID TO BE BRUTAL.

In a certain school a teacher officiated who believed in moral suasion. He wouldn't whip, because in his opinion it lowered him to the level of the brute. Instead of this he coaxed and pleaded and expostulated. He would do anything to avoid friction. The boys grew careless, indifferent, disrespectful. Still he would not inflict corporal punishment. He argued and coaxed a little more, and added story-telling for the last half-hour each day as the only effective means of gaining attention. (Doesn't it speak volumes for the power of the story, that it holds attention when all other appeals fail; and doesn't it testify to the incapacity of a teacher when under sheer compulsion he has to resort to the story to avoid Bedlam?) Well, under this teacher the boys were going down grade about as fast as it was possible for boys to travel, and the girls passed from disrespect to inattention, then to coarseness, then to insolence. Now, the question is this,—Has any teacher any right to think so much of his own feelings, that he will save himself even if his pupils are going "fearless and fast to the devil?"

There will probably be a shriek of horror at this quotation from Faust, and a cry of indignation that *The Journal* should advocate corporal punishment. Please let us go carefully. The point *The Journal* wishes to make is this—that moral suasion is possible only in the case of a teacher who has a personality that will command the respect, esteem and obedience of his pupils; that the big thing in government is not the use or non-use of the rod, but the getting of pupils *some-how* to work faithfully and honestly, to obey with willingness and cheerfulness. Everything must be sacrificed to these ends. The teacher's likes and dislikes are comparatively insignificant. A little friction with pupil or parent is after all but a small thing, if it results in the making of a character. The only person who can possibly educate is he who has clear aims, and infinite determination. If one aim is thorough work and respectful obedience on the part of each pupil, then this aim must be realized if the heavens fall. Yet in all truthfulness let it be said, that ex-

cept in the case of those pupils who have been ruined through such treatment as is indicated above, it is nearly always possible for a teacher who has wisdom, tact, authority, earnestness and manliness stamped on his personality, to pass the month and years without a single thought of the rod. Perhaps this is not a bow for every one to shoot with; if not, let him get the bow that he can use to best advantage. Get faithfulness and obedience at any cost. If the cost is too great there are other professions open.

TEACHING VS. SUPERVISION.

One of the most common practices in the school-room is for the teacher to spend practically the whole school time in the actual teaching of classics. This renders it impossible for her to supervise the work that is being done by the pupils at their desks. It should be unnecessary to point out the danger of this custom. The first principle of education is that a mind grows according to its own activity, rather than according to the activity of another. It is what the pupil does—whether in class or at his seat—that determines his progress. The teacher's main duty is to direct and stimulate: the pupil must do the work. The character of the work and the manner and spirit in which it is done determine the gain every time. If a pupil at his desk works carelessly, intermittently or in a half-hearted manner all the class-teaching in the world will not make him the scholar or the man that he should be. There is a time for class-teaching, but it must not usurp the time which should be given to supervision. In graded schools it would sometimes be wise for a teacher to give only one-half of the time to class instruction, the remainder to be spent in individual supervision. It is not necessary to have set lessons in reading, geography and the like every day, but it is necessary that pupils do careful, thoughtful work all the time. The ideal should not be to have a fixed number of lessons in a day, but to give the greatest possible stimulation, direction and assistance to each pupil. The scribbling book, rather than the class-effort, is the highest test of the character of the work done.

THE SCHOOL FUND.

It is a relief to know that all parties seem to be agreed that the province should come into possession of the school fund, now held by the Dominion government. Now is the time the province requires it, not only because the question of the education of the foreign population has to be faced, but because there are half a dozen even more important questions that are awaiting solution. By all means let us have the accrued interest for educational purposes. We shall never need it more than now.

WHAT THEY SAY.

These are the first to hand from a pile of complimentary references.

I have been given immeasurable help and pleasure through *The Journal*, and although I am not teaching at present, and do not expect to be for some time, I cannot well do without it. I wish Mr. Carnegie would place it in the hands of every Manitoba teacher for at least one year. Please send *Journal* to the above address.

It has just occurred to me that since editors and contributors to *The Journal* are "but children of a larger growth," it may be as necessary to their peace of mind and their encouragement in future work to receive the credit that is due them, as it is to that of pupils in the school, and since I have found the last issue of *The Journal* especially helpful, I take this opportunity of saying so.

THE FRIDAY THROAT.

(Isabel M. Bisheden, in 'Women's Employment').

TEACHERS complain bitterly of serious voice and throat troubles in consequence of being ill-taught by unqualified professors of singing, and often from the school teacher's ignorance of true vocalism and physical knowledge; but more frequently they are sufferers from having taken a few lessons in voice production and breathing given by some professor quite ignorant of these vital subjects, and then the poor teacher finds not only her voice injured, but her health generally affected, for incomplete breathing does incalculable injury to lungs and throat, the delicate vocal organs so seriously affected that the voice goes altogether for any public work, either speaking or singing.

On the average, four school teachers out of every six suffer from the "Friday throat" and loss of voice from wrong vocal use, for no woman can teach large numbers of children day after day, drilling and shouting to the classes, without going vocally and physically from bad to worse under such adverse conditions, not infrequently ending in a complete breakdown. The school teacher's voice is her living, and it is highly necessary that she should study a right method of voice production and breathing. Personally I know the value vocally and physically of hygienic voice production and breathing. I can sing or read aloud for hours without fatigue, and all school teachers could do the same if they studied and helped nature to work in her own way.

VALUE OF ATHLETICS.

("Medical Record")

Athletics may be for good or evil and in the same manner as a two-edged sword.

1. The prime object in athletics is improvement of the general health. One writer has said that health, like happiness, does not exist. He said the body consists of a number of mechanisms which have the closest and most exact relations, and as they approximate to harmony there is health, but when disordered there is ill-health.

2. To obtain good health muscle building is not a necessity. One cannot judge of a person's health by the size and hardness of the muscles. The converse may be true.

3. To obtain health one must not be in a perfectly trained condition, owing to the effects of severe training on the nervous system.

4. There is no evidence to prove that athletics and muscle building improve the constitution.

5. One should always keep in mind the fact that built up or hypertrophied muscle has a tendency to degenerate. The heart being a muscular organ shares in this tendency.

6. In regard to the moral side of the question it remains to be proven that athletics per se corrupt the morals. Dr. F. R. Sturgis is confident that athletics improve the morals of a community.

7. Although the evidence for and against athletics is contradictory, the whole subject may be summed up by stating that athletics are beneficial when properly and judiciously applied and very injurious when the precautions above mentioned are ignored or carelessly regarded.

The Pharisees.—By a small Londoner: The Fareses was a very minjy, measley lot. One day one of them gave our Lord a penny, and our Lord held it out in his hand and looked at it with scorn, and said, "Whose subscription is this?"

A LITTLE DUNCE.

They taught her—oh, a hundred things!
 The names of all the queens and kings,
 And where they lived and what they said,
 And what they did ere they were dead.
 All, all forgot—unless it were
 The way her teacher smiled at her.

They tried so hard to make her know
 About the land of Eskimo ;
 The temperate and the torrid zone,
 And all the rest of it ; alone
 She perfectly remembered this :
 The sweetness of a playmate's kiss.

Oh, yes, she quite forgot it all,
 Except—the pretty asters tall
 She picked along the way to school ;
 The water plashing sweet and cool
 When all the children stopped to drink
 Beside the old well's mossy brink.

And then, when she came home at night,
 Her mother's eyes, so sweet and bright !
 And father's hug—the games he played
 At tea-time with his little maid.
 A little dunce? Nay, sweetest wit!
 To keep for aye the best of it.

—'Youth's Companion'.

 WHAT MAKES YOU SIT
 AND SIGH?

What makes you sit and sigh?
 An unkind word that passed me by,
 Sped by some unknown enemy.

What makes you smile to-day?
 A kindly thought that came my way ;
 From whom it came I cannot say.

What need to smile or sigh?
 Each thought or word that's sent to fly,
 Goes round the world for ever and aye.

What matter where it goes?
 Because a broadcast seed it sows
 Whence comes—the thistle or the rose.
 Reginald Lucas.

Live for something; be not idle,
 Life is passing swift away ;
 Have a purpose, true and noble
 Live it in thy walk each day.

Selected.

THE CRITIC.

A little seed lay in the ground,
And soon began to sprout;
"Now which of all the flowers around,"
It mused, "shall I come out?"

"The lily's face is fair and proud,
But just a trifle cold;
The rose, I think, is rather loud.
And then, its fashion's old.

"The violet is very well,
But not a flower I'd choose;
Nor yet the Canterbury bell—
I never cared for blues.

"Petunias are by far too bright,
And vulgar flowers besides;
The primrose only blooms at night,
And peonies spread too wide."

And so it criticised each flower,
This supercilious seed.
Until it woke one summer hour,
And found itself a weed.

—*Christian Advocate.*

DOES TEACHING NARROW ?

By ONE OF YOU, in the POPULAR EDUCATOR.

Yes, of course it does. So does every other kind of labor. The physician is narrowed by his work, the lawyer by his, the farmer and the shoemaker by theirs. But as a knife must be ground to a certain fineness of edge to do its best, so the man, whatever his trade or profession, must be narrowed to a certain fineness of edge if his work is to be of the best. But there is a danger line. Ground a bit finer and the edge of the knife curves and breaks, and the second state of that knife is worse than the first. So the workman (the individual), narrowed beyond a certain point, becomes simply a blundering artisan, and nothing more.

It is not the narrowing of one's self, therefore, but the over-narrowing that the teacher should strive to prevent.

The physician when he makes his diagnosis, seeks, if wise, for the cause of the trouble he is called upon to treat. The remedy then is easily applied. So, if the cause of the over-narrowing of the teacher is known, the remedy will not be far away.

My general proposition is, that the influence which narrows the teacher beyond the danger line is the lifting into too great prominence the petty details of school-keeping and class instruction.

I can best express what I mean by jotting down here some happenings that came under my observation in journeys undertaken at odd times in a land made somewhat famous by Charles Dickens—the land of Borrioboola-gha. Dickens, as all story writers and poets are apt to be, is not quite correct in his geography. He says that the land is situated on the left bank of the Niger. But the fact is, it is on both banks of this noted river.

It is half-past nine as I enter one of the school-bouldings in this land along

the Niger. A boy is standing outside the door of one of the school-rooms. I ask the teacher, "Why is this boy standing here?" She tells me that he is tardy, and that no pupil can enter the room if tardy unless *allowed* (with considerable emphasis on *allowed*). "Have you asked the boy why he is late?" "No; but that is my rule."

I learned on inquiry that the boy had a widowed mother, and this morning she was sick and he was unable to get away from home as early as usual.

I enter another room and find the name of a boy written upon the blackboard. I ask the teacher, "What has this boy done?" "Oh, he was late this morning." On inquiry I found that he was a poor boy, fatherless, and obliged to work both before and after school. This morning his employer detained him a trifle longer than he should.

In an entry I find a young girl crying. I ask, "What is the matter?" It seemed she was the only mother in the home. One of the little flock was sick, and before she could come to school she must find some good neighbor to take care of her until she returned. "But why do you cry?" I asked. "I am afraid the teacher will scold me; for she is trying not to have any one absent or tardy during the week so that we can be the banner room." The pity of it!—that we should pain the sensibilities of the child, born to poverty and disease, because of the sins of its parent!

There are schools in Borrioboola-gha where a book is passed from room to room each half day and the number present and absent is recorded. To my inquiry of one principal, "Why take the record so frequently?" I was told, with a smile, apparently at so silly a question, that that is the only correct way. And when I ventured, "Why keep so accurate an account of the attendance?" I was told that it is required by the rule and statute; and, further, he said that the figures of each school are printed in a report, which can be read by all men (and women, too), and is to be handed down to future generations. "And I desire my school," he added, "to stand as high, if not higher, than any other. And last year, by dint of much exertion and the loyal efforts of my teachers, and the frequent visits of the truant officer to the homes of absent pupils, my school had an attendance of 96 per cent.—a higher per cent. than that of any other. "And what were those 'loyal efforts' that your teachers made?" I asked. "Well, we have a good truant officer who is willing to go for the absentees and not complain to the superintendent; and if the child cannot come *all* the forenoon and afternoon, he is persuaded to come at least an hour; and we have every lesson not recited made up after school. It tries the teacher, to be sure, and often irritates the child, but it 'keeps up' the per cent."

In this land of Borrioboola-gha, I was told that a funeral had been put off that the per cent. of attendance might be lifted to a record-breaking point.

They make a great deal of grading in Borrioboola-gha. In every study a certain per cent. of written questions must be answered before the child can be promoted. The boys and girls go to school in parts in this land of Borrioboola-gha. Here were boys in one school, with intelligent faces and seventeen years of age, who had not yet entered upon the secondary stage of their school work. When I expressed surprise at this, I was told that these boys were very dull in grammar and arithmetic. "They could get a good per cent. in every other study—reading, drawing, etc., but in etymology and reckoning they were much behindhand. When I asked the master what he would have done with Gibbon, who could not comprehend the first proposition in his Euclid, or with Waldo Emerson, who was a "hopeless blunderer" at figures, not having even the multiplication table perfectly at his command, he said not a word—evidently deeming the remark not quite respectful.

In another school that I visited in this land of Borrioboola-gha, a little girl of some twelve summers came to the principal's room while we were engaged in conversation. She came to see why she had not been promoted. The principal received her kindly. Then, looking at a book filled with much writing and many figures, he answered, "Why, your average was not high enough to permit you to be promoted." "But," said the little one, "I am as good a scholar as Jimmie Smith and he was promoted." "Let us see," kindly remarked the master. "Jimmie had an average of 58 per cent. and yours was only 49 per cent. Now, my little girl," he continued, "is it not better that you go over the ground again and at the

end of the year get 75 per cent., than to be promoted, and at the end of the year get only 49 per cent. again?" The child was helpless before such profound reasoning and went away sorrowing.

Another cause of much of the over-narrowing of the teacher is the petty methods used and the personal motives governing him in the discipline of his school.

One day in my visits to the schools in this land of Borriboola-gha, I saw a boy standing at the door of the sub-master's room. He seemed to me a boy too fair of look for punishment. To the sub-master I spoke the thought aloud. "He is standing here," he replied, "because he left his room during the session." "And may it not have been necessary?" I said. "I do not know; I have a rule that any boy that leaves the room, whatever the reason, must stand a half-hour after school at my door. The old saying is, you know, that for the good of the whole, the innocent must sometimes suffer for the guilty." Yes, and what more tyrannical than an old adage, I thought.

Another day, in a visit I made, I heard blows in a dressing-room. The teacher came out somewhat excited. I later asked her what the boy had done. "He lied to me," she said. "And will he be any the less likely to lie now?" I asked. "He will be less likely to lie to me." And I saw four very black horizontal lines under the "me." In this same school I saw what was called a "Corporal Punishment" blank. On it was recorded the name of the boy punished, etc. Under amount, I read: "Less than he deserved." What savagery is there still in the breasts of those who would train the young!

The undue attention paid to the little things in teaching is another influence often narrowing the teacher beyond the danger line.

In this land of Borriboola-gha is a celebrated university and also a distinguished institution called a Normal school. Into this institution, I am told, went one day, an instructor from the university. "What is a fraction?" he asked of a student. "It is one or more of the equal parts of a unit," came the stereotyped answer. "Pooh!" said the instructor from the university, "it is only another way of expressing division." On the platform of a celebrated school sat my "good professor." The principal was giving his class a talk upon the illogical use of words. He laid particular stress, in his criticism, upon the expression, I don't think. "Do not say," he said, "'I do not think so;' but 'I think it is not so.' It should not be, 'I do not think I shall go,' but 'I think I shall not go.'" "And," said my good professor, with his gentle sniff and pleasant smile, "the principal unconsciously violated his own instructions no less than four times during his twenty minutes' talk, by saying, 'I don't think.'" In my runs through the schools of this city on the Niger, I came across many very affable gentlemen—principals of these schools. In one I was shown through the class-rooms—all orderly and the children busy at work. In one he wished me to see how well they had been instructed in the beginnings of grammar under his supervision. He began his questioning by asking, "What is a sentence?" It was promptly answered, in the words of the text-book. Then came: "What is the subject of a sentence?" Then, "What is the predicate of a sentence?" The questions were promptly answered again in the words of the book. Then the principal went to the board and wrote, "Birds fly." Then he placed a line between *birds* and *fly*. "Now," said he, "What is the subject?" Then, "What is the predicate?"

Other sentences were placed on the board and treated the same way. The answers came promptly, almost heatedly, and they were always correct. It was a very interesting exhibition of a certain kind of knowledge. But I modestly asked the principal the privilege of writing a sentence upon the board—a request that he courteously granted. I wrote: Under the hill there lived a man; and I drew a line between *under* and *the*. "Now," I said to the class, "what is the subject?" Under was the eager reply. "What is the predicate?" The class hovered between *the* and *hill*.

In this land of Borriboola-gha, the principals of the schools meet once a month to talk and then to eat at a famous hostelry. On one of these occasions—I happening in—the question was concerning the teaching of grammar. One of the older principals objected to the text-book then in use, as being "too small." "The eyes" of the child should have more pages over which to wander. "We want more rules," he said. "Not enough space is given to syntax." "Those kind of apples

are sour," he had heard a farmer say in a town not far away where he had taught. This man with a hoe did not know that a singular noun requires a singular adjective and a singular verb. "And then," he said, "there is another rule that, singularly enough, has escaped the attention of the author of the grammar now in use: that two negatives make an affirmative." Yes, I thought, but an English lexicographer of no mean distinction, defends the one, and no mind unlearned in the sophistries of the schools believes the other.

I have since learned that in this land along the Niger the children can now roam over the verdant fields and flowery meadows of a much larger grammar.

I have sometimes thought that one of the principal influences narrowing the teacher is in the use of the arithmetic. It is so handy an instrument with which to keep children busy; it so easily, too, lends itself to examination tests. So the teacher insists upon accuracy, and drills and drills to get it, and gets it not. Whoever knew a normal mind, certainly not a great one, which in childhood loved order, exactness, precision?

To a thoughtful mind it would seem that, the fundamental processes thoroughly learned, the rest of the arithmetic might be considered as illustrations of a few propositions—so few that they could be counted on the fingers of one hand. But the arithmetics in this land of Borrioboola-gha are sliced like a melon (not quite so juicy, though) and the child is drilled and drilled upon these parts until he ceases to reckon—only learns definitions and memorizes processes. When, however, I talk in this way of some old, experienced principal in this land I am speaking of, I am met with the reply: "Try your theory, then examine and see what you will get." And I am silent. I cannot contend successfully with the schoolmaster's lamp of experience or his examination lantern.

But the experience of Matthew Arnold always comes to my mind when thus met. In one of his reports to the Government, he speaks of giving some questions to a class in one of the French *lycees* and taking the answers with him across the Rhine for the purpose of comparison. But when he asked the privilege of giving the same questions to a corresponding grade in one of the German schools, he met with a refusal. The teacher told him that he was not willing that his teaching should be measured by such a test. And to Matthew Arnold the refusal was an illustration of the superior method of German training.

The remedy for the too great narrowing of the teacher is not far away. I can put it in a sentence. It is this: *Think everything of the child, nothing of yourself; everything of the child, nothing of the machine.*

TEACHING, WHO?

It seems never to enter the head of the average woman that she should not teach school unless by temperament she is fitted to teach, and likes to teach, or, at least, likes the idea of teaching. I will wager that more than half of the women now teaching, if they gave to the world their honest feeling—more than half the women teachers would say that they do not like teaching. Many would say, "I hate it!" Almost all of them would say, "It is the only way I have of earning money, and it involves less risk than most other occupations." But they do not dare tell the truth. Their bread and butter depends on teaching.

I grant that there are very many teachers who are, in the true sense of the word, educators—men and women of broad culture and tactful sympathies, who are "born teachers," and who love their work. All glory and honor to them! They are helping to elevate one of the most degraded of professions, so degraded, in fact, that some critics of education have gone so far as to say that it is not a profession. But born teachers are in the lonely minority. They by no means represent the average teacher.

It would seem that if ever teaching is to be an established profession, it should be undertaken, not as a means to an end, but as an end in itself. A theological student—if he is an honest man—studies for the ministry because he feels called to the ministry. A medical student has a predilection for medicine. A law student feels an inclination toward law. In every profession honest men feel some aptitude or taste, however slight, which impels them. There are, of course, exceptional

cases; but such men rarely make a lasting success of what they undertake. Their ignorance or disinclination will find them out. In this respect a profession differs from what is known as a business.

Now, if these facts are true in the ministry, in medicine, and in law, why should they not hold good in teaching? Only those members of a profession who regard that profession as a science help to build it up. The others tear it down or retard its growth. And if women enter the field of teaching as a makeshift, and not because they are fitted to teach, they hinder the advancement of the science of teaching. What moral right have they to do this? Such is the scientific point of view.

But there is a third way to look at the matter, and this way is the most important of all. It is from the humanitarian side. The children have a right to be considered. No woman with a sociological conscience can consistently enter the mental and moral life of children unless she feels able to influence them for the better, mentally and morally. It is a truism to say that children's minds are extremely plastic, yet it needs to be said over and over again. Influence is the most subtle force in the world, and children are unconsciously irritated to their detriment by a nervous teacher, or by a teacher to whom her work is not congenial. If she is not interested she cannot make the children interested.

A woman may never have proved by actual experience that she can teach, but if the power is in her she will know it. There is a peculiar incommunicable feeling of potentiality which is as infallible—to ascend to a comparison—as the recognition of love. If she has to grope around in her inner consciousness and wonder if she could teach, the essential lies not in her. And if she does not possess this essential, then she is no more called to the profession of teaching than a man is called to the ministry who hates his brother men.

The rights of children in this matter of teaching are much too little regarded. "Any one can teach Jack to read and do arithmetic," the mother says. "We'll wait until he is older to send him to a better school." But when he goes to that better school he takes with him a set of bad habits of study which the best teacher in the world may have to use almost superhuman and well-nigh ineffectual effort to overcome. The best is none too good for the youngest child. He should have from the first a teacher who is a guide, a friend, an instructor, and, above all, an inspiration and a noble influence.—*Carolyn Shipman in Educational Review.*

INDIVIDUAL INSTRUCTION IN THE PUBLIC SCHOOLS.

JOHN KENNEDY, SUPERINTENDENT OF SCHOOLS, BATAVIA, NEW YORK.

It was a great day for education when the graded-school system was invented to meet a state of things that had outgrown the teacher's knee and pen-knife. Education had suddenly become wholesale, and retail methods would no longer apply. The great man was around who took in the new conditions and invented that wonderful instrumentality the graded school. There was no limit to the grappling power of this wonderful new machine; there were millions of children to be reached and it reached them. So far as to reaching them it was a triumph. But in so far as it failed to reach their needs it was a failure. In so far as it reached them to their detriment it was a failure. In so far as they were the trampled down and run over ones it was not to their advantage.

It is no reflection on the greatest invention in the history of education to say that time and the test of use have revealed some defects in it. Had they not done so the invention would have been not only one of the wonders of the time but one of the miracles. The surprise is that the defects have not been anticipated, sought out, detected, diagnosed, and corrected. The invention of the graded school was about contemporary with that of the reaper, and it was quite as much of a marvel. Why does not the parallel hold throughout? Why are we not able to report forty-five years of acute observation of its workings in actual use and forty-five years of triumphant correction of its defects? Is it not the crude original graded school that is still at work? Whether or not the defects were ever anticipated and looked for, it is only just to say that some of them have been felt and partially recognized. It is also only just to say that some distinct attempts have been made to remedy

them. But it seems to me that in most cases the diagnosis has been incomplete or even incorrect, leading to changes that have not been remedies. In fact I think that the changes have in some instances tended to intensify existing evils and even to create new ones. It is only just to say that we have on record some instances of correct diagnosis; but unfortunately they have been followed by a treatment that did not prove remedial.

The graded school is founded on many correct assumptions. The division of labor is a mighty principle of economy and efficiency.

It is also correct to assume that children get a wholesome stimulus from numbers and that the teacher broadens her work by extending it over a multitude. Of this broader and more strenuous work every child gets the benefit. To abandon the graded school would be to deprive children of needed stimuli, to take much of the life out of teaching, and to render public education in towns and cities almost impracticable.

On the other hand the original graded school was founded on assumptions that are in my opinion fatally incorrect. It assumed a uniformity of nature in children that never did exist, and never was intended to exist. In a sense children come to school; and in so far as they are children they may be organized, classified, and dealt with wholesale; and all the broader economics may be reached. But in an even stricter sense they are not children that come to school; they are little individual lives. And it seems to me that the needs of those individual lives can be reached only by individual attention. A scheme of educational work adapted to child nature must be supplemented with a scheme of educational work adapted to nature of the child. I believe that this is the saving formula of education throughout its elementary and secondary stages, and throughout a portion of the college course. And I believe that any departure from it in the direction of purely mass-teaching is attended with very great peril. I do not believe that any purely wholesale system of education can go on without its saddening tragedies. And I mean what I say. The undoing of a life is a tragedy, whether that undoing be physical intellectual, or moral; and I think that I have seen tragedy of the three forms caused by the operation of the graded school. I believe that volumes might be written in amplification of this statement, and in substantiation of its truthfulness. And when those harrowing volumes are written, I hope that their interest will be purely historic, that they will relate to evils that no longer exist. I will say here in brief that we know that worryment kills physically, and that discouragement kills intellectuality. And we ought to know, I think, that the graded school tends to produce both worryment and discouragement. And close observation ought to convince anyone that moral perversion has its root to a great extent in bad intellectual conditions.

The children are not the only beings thrown into worryment by the operation of the graded school; consequently they are not the only victims.

Another fatally incorrect assumption in the graded school is that of uniformity of circumstances and environment. The circumstances and environment of children are as various as the leaves of the forest; circumstances and environment enter as important factors into the education of each child. Another fatally incorrect assumption is that of continuously unchanged circumstances and environment affecting the individual child. If a brief spell of sickness throws him from the front to the extreme rear his circumstances are very decidedly changed. Any of a thousand accidents at home may completely change his environment.

I take it that the first thing that we must do in order to correct our machine is to correct our philosophy. But an absolutely flawless philosophy only brings us to the threshold of observation. And only through this well grounded observation can we hope to eliminate the evils of our schools, and perfect the noble process of teaching.

Our schools may be compared to a logical formula; in so far as our children have resemblances they may be massed and classed, but only in so far. By this we get all the benefit of organization and all the momentum of numbers. In so far as the children have differences they must be separated in our arrangement and treatment of them, and just so far.

If we recognize infinite variety in some uniformity, then we must provide for the free play of that variety under uniformity. Any check to that variety is vio-

lence; any improper demand on that variety, or individuality, is violence. Violence is some stage of injury; and the end of injury is death. It may be the death of the body; and I fear that it often is. It may be the perversion or death of character; and I know that it often is.

* * * * *

I believe that every class may be relieved from nearly every drag and clog, that every home may be relieved from nearly all its misery, that nearly every child may be well educated in and through the framework of the graded school. I believe that the graded school can be made almost absolutely harmless and mightily productive, by making suitable provision for reaching the individuality of children.

What that suitable provision is, is the practical question confronting the education of the world.

For three years we have been silently experimenting on the problem of the relief of our graded schools, and while we would not say that we have solved it, we would say that we feel that we are in the way of solving it. While some of the above philosophy precipitated the experiment, much of the above philosophy has been the result of experiment. A philosophy that results from experience is likely to be an approach to wisdom. At least experience puts some solid ground under one's feet instead of leaving him to walk on air. We have been for nearly three years applying individual instruction as the supplement and corrective of class work, and we have been not only pleased with but amazed at the results. The general benefits sought seem to have been secured; and particular unanticipated benefits have been manifesting themselves almost in legion.

Our formula is to provide class work and individual instruction in exactly equal proportions, and our formula seems to get pretty close to the line of correct organization. I do not mean that every child receives class drill and individual drill in equal proportion. Our experience has been that individual drill tends toward its own elimination as far as individual children are concerned. With the individual child individual drill is occasional and exceptional, while class drill is permanent, and becomes at last his exclusive regimen. I mean that half our teaching force is reserved for the purpose and the emergencies of individual instruction. And we feel that just that amount of teaching force is needed for expenditure in that form. We do not employ any more teachers than we would had we continued the old system. Our financial expenditure is not increased but rather reduced by the change.

And we are so happy in the results reached that we would all shudder at the prospect of a return to the old abandoned grind. We have saved the very valuable framework of the graded school and get all its benefits without the harrowing casualties with which its operation is often attended. We get more scholars and vastly better scholarship than we did under the old system, and with absolutely no wrecking of teachers. Our experience seems to have demonstrated that it is not dangerous to teach school and teach well. Disorder, indolence, and despair have apparently vanished, sickness has been reduced to its lowest terms, and attendance has approached the maximum. Our children seem to think that school is the pleasantest place on earth, and our homes report an unwonted flood of sunshine. Our homes are real homes now, and not miserable extensions of the school.

The rate of increase in our high school is already far in excess of the rate of increase in our first primary grade. What limits this tendency will reach, is one of the questions of the future. And our high school is gaining in stamina as well as numbers; the tendency of choice is toward the severer courses.

This is not a mere question for academic debate. I know no matter that is more practical; I know nothing that more nearly touches the lives and happiness of the people; and I look to see the people aroused on this matter at an early day. I believe that on sanitary grounds alone education will be compelled to reorganize; sanitation is looking for the monsters in the school-room, and will detect this greatest and most destructive one of all, class-teaching unrelieved by individual instruction.

But education must reorganize on educational grounds. If education is to take any pride in its own achievements it must abandon pure class-work. The graded school system cannot be proud of the paltry numbers it turns out; nor can it be proud of the extent to which it is transforming the colleges into eleemosynary institutions.—*Journal of Pedagogy.*

THE PERSONALITY OF THE TEACHER.

Even in these days when so much is said about pedagogical insight and scientific pedagogy, it is encouraging to note an increasing recognition of the truth that the personality of the teacher is after all the most potent influence in shaping the ideals of the young. A teacher with a rich and fine personality brings to his pupils an uplift that can come in no other way. While it is strictly true to say that teaching is primarily dealing with mental processes and mental growth, it is also to be said that teaching is a spiritual process, a mysterious process by which one nature influences another. What living gives a vitality and fullness of life to the teacher that no amount of pedagogical knowledge can bring unless it is found in union with a harmonious and well-ordered life. Education is in the best sense an inner life, an intangible but pervasive form of life that gives power and value to the outward acts of man. In the work of education we sometimes forget that the outward expressions of a man's life are the result of the promptings of the inner spirit, and that the test of an education is to be sought in the quality of life it produces. If school committees and superintendents had a more vivid realization of Emerson's declaration that it makes very little difference what you study, but that it is in the highest degree important with whom you study, our schoolrooms would exert a more powerful influence on their pupils in shaping their ideals of thought and conduct. The fruitful contact of child-nature with a teacher who breathes the atmosphere of moral earnestness and high purpose is above all valuation as an element in raising the tone and type of human life. Results of this kind are not tested by examination-per cents, but are to be looked for in richer and nobler lives. "There flows from the living teacher," says Mr. Mabie, "a power which no text-book can compass or contain. Text-books supply method, information, and discipline: teachers impart the breath of life by giving us inspiration and impulse." It is the supreme purpose of the school to furnish conditions for preparing boys and girls to get the best out of life, and first in securing right conditions is a teacher whose nature is responsive to the highest and best things in life, and who has thought earnestly upon life's problems and upon the ways and means of solving these problems. Responsiveness to the things that are vital and pure and noble in human life must ever remain an essential element of the equipment of a true teacher.—*Editorial in the Journal of Pedagogy.*

Book Notes.

Copp, Clark Co. have just issued a work that every teacher should possess. It covers part of the work in history for Grade V. In all, twenty-one short biographies are given, viz: Columbus, Cabot, Magellan, Cartier, Cortes, De Soto, Champlain, Brébeuf, Daulac, La Salle, Hennepin, Frontenac, Madeleine de Vercheres, Iberville, Wolfe, Montcalm, Cook, Vancouver, Mackenzie, Selkirk, Laura Secord. The information is just such as teachers have been seeking. The book would be of interest to pupils. The style is simple and attractive. Brief biographies, supplementing Canadian history, by Rev. J. O. Miller. —COPP, CLARK CO., Toronto.

Messrs. Russell, Lang & Co., the Booksellers, Winnipeg, announce several important books for teachers in this issue. This firm keep right up to date in educational matters. They have recently been appointed Manitoba Agents for Rand, McNally & C., publishers, Chicago, whose announcement of the "Lights to Literature" readers and maps, appears in this issue.

Department of Education, Manitoba.

LIST OF TEXT BOOKS FOR USE IN THE PUBLIC SCHOOLS OF MANITOBA.

REVISED JANUARY 8TH, 1902.

Grades I to VIII.

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| Victorian Readers— | French-English Public School Readers— |
| First Reader, Part I. | First Reader, Part I. |
| First Reader, Part II. | First Reader, Part II. |
| Second Reader. | Second Reader. |
| Third Reader. | Third Reader. |
| Fourth Reader. | Syllabaire English. |
| Fifth Reader. | |
| Chicago German Readers— | |
| First Reader. | |
| Lesebucher zur Pflege nationaler Bildung— | |
| Der Wohnort I. | |
| “ “ II. | |
| Die Heimat. | |
| Das Vaterland. | |
| Die Welt im Spiegel der nationallitteratur. | |
| Gage's Copy Books, upright system. Nos. 1 to 8. | |
| Creighton's History of England. | |
| New Canadian Geography. | |
| Kirkland & Scott's Elementary Arithmetic. | |
| Arithmetic by Grades, Canadian Edition, Copp Clark Co. | |
| Goggin's Elementary Grammar. | |
| Sykes' English Composition. | |
| Child's Health Primer (Pathfinder No. 1.) | |
| Physiology for Young People. (New Pathfinder No. 2.) | |
| Manitoba Course of Agriculture, Series I, Our Canadian Prairies. | |
| Manitoba Course of Agriculture, Series II, Prairie Agriculture. | |
| Prang's Drawing Books, published by W. J. Gage & Co. Nos. 1 to 5. | |
| Prang's Complete Manual. | |
| C. Smith's Algebra. | |
| McLean's Geometry. | |
| Clement's History of Canada. | |
| Normal Music Course, First Reader, Second Reader and Third Reader. | |

ADDITIONAL TEXT BOOKS FOR USE IN INTERMEDIATE DEPARTMENTS.

- Prescribed Selections, McIntyre & Saul—Copp Clark Co.
 West's Grammar.
 Practical Rhetoric, Quackenbos. (American Book Co.)
 Buckley's History of England.
 Thompson Ballard and McKay's High School Arithmetic.
 Hamblin Smith's Arithmetic—20th Century Edition, Gage & Co.

Spotton's High School Botany (Manitoba edition.)
 High School Book-keeping.
 Robertson and Birchard's High School Algebra (Supplementary.)
 The Human Body—Martin.
 Barrett-Wendell's English Composition.
 Sesame and Lilies, Ruskin, authorized edition.
 The Lay of the Last Minstrel—Scott.
 Studies in Poetry, Wordsworth, edited by Libbey—Copp Clark Co.
 High School Physics.
 High School Chemistry.
 Eclectic Physical Geography, American Book Co.
 General History—Myers.

No teacher shall use or permit to be used as text books in a Model or Public School any books, except such as are authorized by the Advisory Board; and no portion of the Legislative Grant shall be paid to any school in which unauthorized books are used. 53 V., c. 38, s. 141.

In case any teacher or other person shall negligently or willfully substitute any unauthorized text books in place of any authorized text book in actual use upon the same subject in his school, he shall for each such offence on conviction thereof before a police magistrate or justice of the peace, be liable to a penalty not exceeding ten dollars, payable to the municipality for Public School purposes, together with costs, as the police magistrate or justice of the peace may think fit. 53 V., c. 38, s. 143.

DISCIPLINE.

Distinct from this creative movement, there is what may be called a stimulative movement in all disciplinary training. It is necessary that opportunity be often offered for the exercise of self-control over the natural impulses of self-expression in the immediate presence of conditions recognized as requiring self-control. The necessary order of the school room is the constant opportunity for this training, and the self-control required for a proper order in the halls and on the play ground, is a second step, for the conditions requiring that some self-control be maintained in these places are not so apparent. To exercise self-control under the special condition of the command of authority independently of any wish to please the author of the command or fear of his displeasure, is another step in stimulative training in discipline and is, of course, most important. To have the child feel that he submits under the necessity of superior force is to lose all the educative effect of discipline and put the child in the position of a slave. To submit from a desire to please or through fear is to relinquish direct *self*-control or, in the very young, not yet to assume self-control as a right. The educative element in obedience to a command lies in the attitude of submission to a fuller knowledge by the authority of the conditions. It involves a recognition that the effects of action are far-reaching on the community and on the individual, and that authority assumes control because its greater wisdom and experience enables it to direct for the better good of the individual and not for the selfish independent good of the authority itself. Confidence in the motives of the teacher when giving commands or making rules, is essential to a proper spirit in obedience.

In all such training work, however, it may be a most unfortunate thing for both the pupil and teacher, when a case of willful disobedience occurs, not to be able to complete the restitution of proper educative relations by an immediate outward satisfying, through accepted punishment, of the expressed condition of change of attitude. Under these conditions the teacher may consciously or unconsciously appeal to a purely personal influence over the child. For the child to submit through a desire to please is as weakening to character as to submit through fear.

G. A. B. in *School and Home*.

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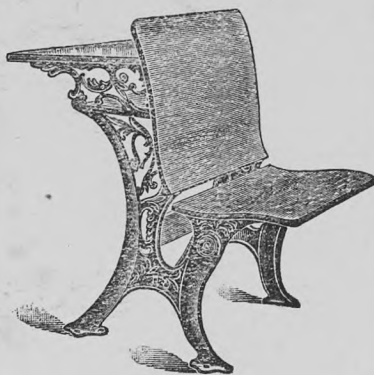
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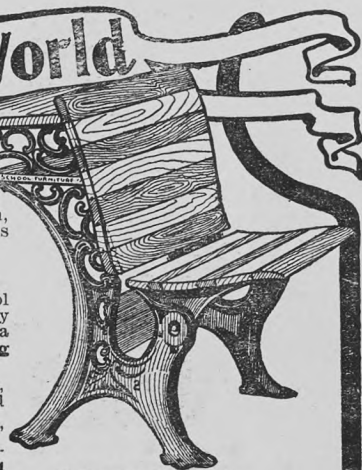
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